

2,500 *done, annual.*

W.C. Jr.

ACCOUNTS

or

TWO ATTEMPTS

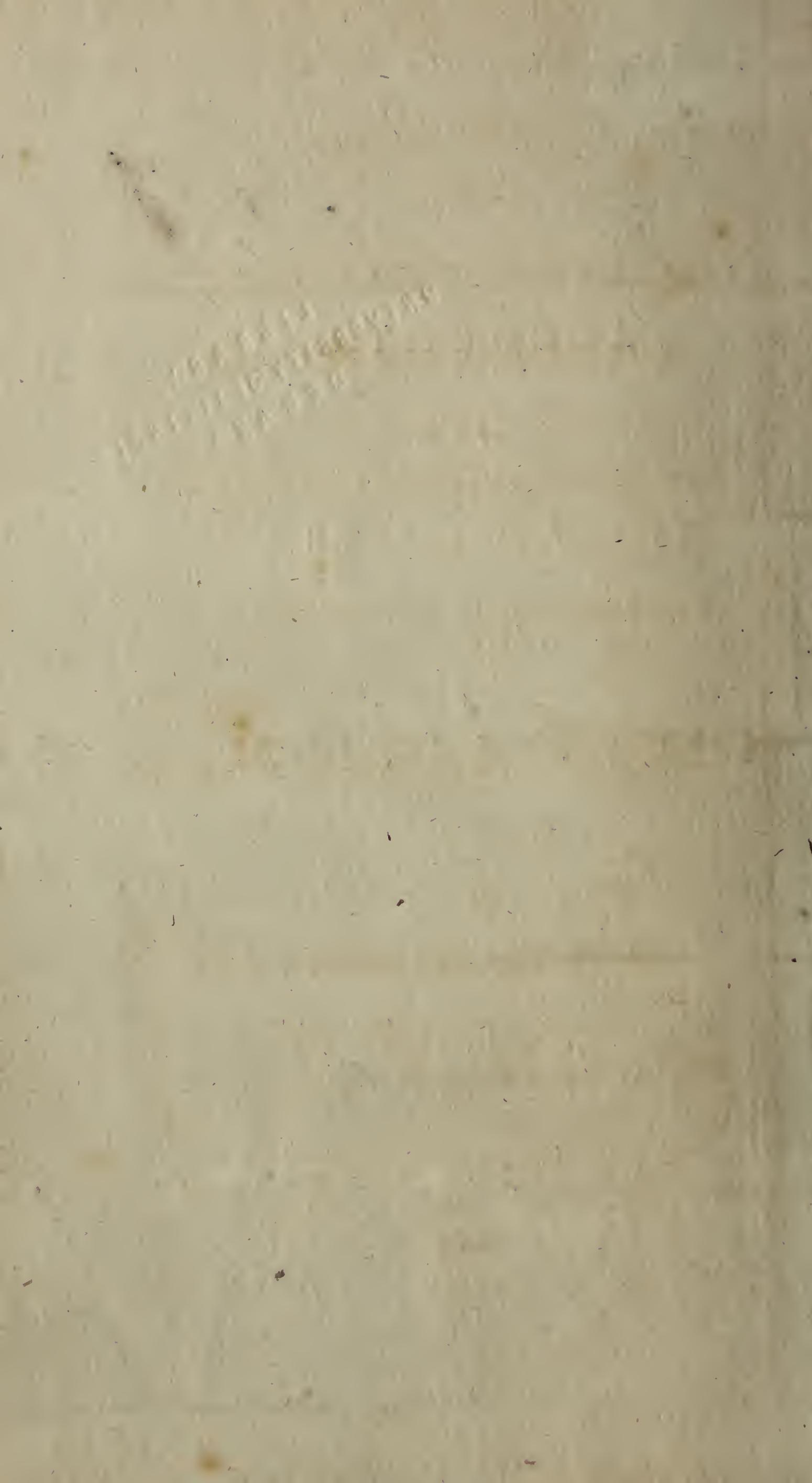
TOWARDS THE

CIVILIZATION

OF SOME

INDIAN NATIONS,

IN NORTH AMERICA.



A BRIEF ACCOUNT  
OF THE  
PROCEEDINGS OF THE COMMITTEE,  
APPOINTED IN THE YEAR 1795  
BY THE  
*YEARLY MEETING OF FRIENDS*  
OF  
PENNSYLVANIA, NEW-JERSEY, &c.

FOR PROMOTING THE  
Improvement and gradual Civilization  
OF THE  
INDIAN NATIVES.

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## ADVERTISEMENT.

THE following report is faithfully reprinted from the Philadelphian edition. Nevertheless it has seemed proper, now its publicity is increased, to make a few slight corrections in the language, and to add a few notes, which were not wanted in Pennsylvania, where the transactions related had long been familiarly known. The corrections are chiefly grammatical, with now and then the addition of the date of the year, where it could be clearly inferred from the context. Where absolute certainty is not found, the superadded date is placed in the margin.

The English reader might better estimate the labours of the Committee, and of the resident young men, if he knew the situation and circumstances of the Indian natives on which this experiment of civilization has been made.

The places mentioned lie N.W. of Philadelphia at the distance of about 250 or 300 miles, but it would be difficult to ascertain with any geographical precision, the boundaries of any Indian nation.

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The Oneidas and Senecas are part of an ancient league called the Five Nations, who inhabited the country N. and N.E. of New York, and bordering upon Canada; but the contentions of their civilized neighbours have often made alterations in the territories of the Indians, as their vices have planted among them the principle of decay.

An extract of a letter from an American General, written to a Friend about eight years ago, and which forms an appendix to this little pamphlet, may at once give information as to the condition of the Indians, and confirm the propriety of what the Committee has done.

The records of mankind afford but few accounts of travels where benevolence was the sole object. The conferring of benefits has indeed been attempted by our late circumnavigators; but the advancement of geographical knowledge, or the extension of trade has been more often the motive of the enterprize, than an endeavour to add to the sum of human happiness: and some savage tribes may probably already deplore their acquaintance with Europeans.

The attempt related in the following pages, is on a small scale, planned without parade, and executed without noise, but at a considerable charge. Nevertheless, as the Indians are a communicative people, its success is likely to attract notice, and provoke imitation. The

benevolent Society, with which it originated, will probably pursue the undertaking; but even without taking a further step, it will have the satisfaction of having sown, in a promising soil, the seeds of civilization and its attendant comforts. If the Indians can, with the increasing comforts of life, retain their simplicity, reject their habits of ebriety, and lose their esteem for the warlike character, they may be, in no very distant period, a pattern of felicity.

It is probable that some readers may think every scheme of civilization defective, that does not immediately attempt to plant Christianity. — Of the infinite value of Christianity, our Pennsylvanians are doubtless aware; but here, though they are not directly acting the part of missionaries, they are preaching religion by example; and are probably preparing the Indians, by more means than one, for the reception and acknowledgment of the gospel.

*Extract from the minutes of the Yearly Meeting, held in Philadelphia, 4th Mo. 1805.*

THE Committee appointed to promote the civilization and well-being of the Indian natives, mentioning in their report, read yesterday, that they had prepared a summary of their proceedings from their first nomination to the present time, this, together with a statement of their accounts, being now read, afforded general satisfaction ; and the Committee on this concern are left at liberty to print as many of them for the information of Friends, as, on solid consideration, they may judge expedient.

The funds raised by the liberal contributions of Friends for carrying on this benevolent work, being so far exhausted that the remaining balance appearing inadequate to the various disbursements which the further prosecution of the business will consequently occasion, it is desired that Quarterly and Monthly meetings would encourage and circulate subscriptions among their members, that renewed aid may be obtained ; and forward the amount to John Elliott, Treasurer of that Committee.

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THE Committee, after freely conferring on the objects of their appointment, and carefully considering the means most likely to promote them, believed it proper to learn the disposition of the various tribes in the vicinity of this state, and prepare their minds for the reception of the intended aid. With this view circular letters from the Committee were, in 1796, addressed to various tribes; accompanied with one from the Secretary of State, expressive of the approbation of the Executive government of the United States. These letters, in a guarded

manner, communicated to the Indians our intention of aiding and encouraging such as should early apply to us. The Oneidas, and those Indians settled on the Oneida reservation, comprehending the Stockbridge, and a part of the Tuscaroras, were the only tribes who, at that time, appeared willing to be instructed in husbandry, &c.

In the summer of 1796, three friends, approved by the Committee, settled among the Oneidas. They were accompanied by a few of the members of the Committee, who made sundry propositions which they thought most likely to stimulate and encourage the Indians to cultivate their land. To these the nation generally agreed; but it was soon found that the Indians, with a very few exceptions, were not only unaccustomed, but averse to labour. Those who began to work grew weary of it, and gave out. The friends then proceeded to improve a piece of land without assistance from the natives; hoping some of them would be induced to follow the example: they also repaired and worked a saw-mill belonging to the Oneidas, and several of the Indians acquired a competent knowledge of that business.

They opened a school for the instruction of the children the succeeding winter; and continued it through every winter whilst they resided amongst them.

An Indian, well qualified by an education in

New-England, taught the Stockbridge children; and was allowed a salary by the Committee, for several years.

In 1797 but little improvement was made by the Oneidas, sickness prevailing much among them, which the friends did not wholly escape; yet they were enabled to instruct and assist the Stockbridge Indians in erecting a grist-mill.

They also distributed a considerable number of implements of husbandry among the Onandago and Cayuga nations.

In the spring of 1798, one of the friends being disqualified by sickness for much labour, a proposition was made to hire some Indians to assist in improving the land allotted for a farm; but they were so irregular in working that the plan was abandoned. Some days, near thirty would come to work, and other days scarcely one was to be had. They therefore engaged a number of Indian lads and young men, whom they boarded, and allowed a reasonable compensation for their labour. At this time some improvement had taken place. Many of the Indian men would assist their wives in working their little lots of land; but they experienced some difficulty from the want of a blacksmith to make and repair their farming tools. A friend well qualified to instruct them in that business, offering his service to the Committee, it was accepted; and his wife being disposed to go with

him, another woman-friend, who also felt a concern to go, was encouraged to accompany her: under a hope that the two women-friends might be usefully employed, in instructing the Indian women and girls. A commodious dwelling-house, barn, &c. were built this year on the farm; and the Indian lads and young men were usefully employed in cultivating it. A large quantity of grain, hay, &c. was raised therefrom, affording ample proof to the natives of the beneficial effects of cultivation. Several of them acquired considerable knowledge of the blacksmith-business; and many of their young women and girls were instructed in spinning, knitting, sewing, school-learning, &c.

In the year 1799, several of the Indians improved lots of land for their own benefit, which they sowed with wheat. The smith's business continued to be attended to, and the friends, with the aid of the Indian lads, continued to work their farms. Nor were their exertions either during this, or any former year, confined to their immediate residence; but as opportunities for usefulness presented, they extended their labours to the various parts of the settlement; and afforded assistance many ways, as the necessities of the natives seemed to demand.

It may be proper here to remark that some suspicion and mistrust of Friends' views, became manifest in several of the Indians. They knew that the improvements made, and the various

tools and implements of husbandry distributed among them, must have cost a large sum of money; and they knew of no instance where white people had stepped forward in such a manner to assist Indians, but that, sooner or later, an interested motive discovered itself: therefore some had fears it was meant to make a permanent establishment among them, and lay claim to a part of their land

Believing the instruction already afforded this people was such, that they were enabled to procure a comfortable subsistence, it was concluded to withdraw from them; and that leaving all the improvements, tools and implements of husbandry, for their use and benefit, would be a convincing testimony among the various tribes of Indians, that their good was our motive for thus liberally aiding them.

Therefore in the Ninth month, 1799, four of the Committee went to Oneida; and after some friendly conferences, closed the affairs relating to the settlement there. The Indians, on this occasion, expressed themselves as follows, in reply to a written address:

“ Brothers Onas, attend,\*

“ We know you told us you came not amongst us to make us presents that would

\* *Onas* is the name which the Indians gave to W. Penn. They consider Friends as W. Penn's people: but the appellation has been generally considered as their name for the Governor of Pennsylvania.

soon wear away; but to stay some time to instruct us how to gain a comfortable living by tilling the ground, as the white people do. Now you have staid the time you proposed, and have fulfilled all your engagements to our nation; and we hope we shall follow the good example you have set before us, which we know would be of lasting benefit to us; and we thankfully acknowledge your kindness, having never heard of any people that had done so much for Indians without any view of advantage to themselves; which is a convincing proof to us that you are our real friends: and we are glad the Good Spirit \* has put into your minds to assist others of our Indian brethren in learning the same good way of living, for which we also thank you, as well as for the good advice you gave us about the strong drink; and we will try all we can to persuade our young men to do better.

“ And now, Brothers, if we have done any thing that displeases you, we wish you would tell us, that our friendship may remain bright; for we know you are a true people, and we will keep this writing; † and will tell our young men and children every year, that they may always remember your friendship; and we wish

\* This, or Great Spirit, has long been the Indian appellation of the Almighty.

† The written address of the Committee-men.

you may often remember and visit us, to see whether they grow better or worse."

In addition to the assistance afforded this people at their own settlement, several of their girls and young women were brought into the neighbourhood of Philadelphia, and placed in friends' families; where, besides learning to read and write, they received such other instruction as was likely to be most useful to them on their return home: they were from the three nations of Stockbridge, Oneida, and Tuscarora.

A letter from one of these young women, written by herself, in the Ninth month, 1803, to one of the women-friends who had resided at Oneida, contains the following.

" I have spun some flaxe and woole since I  
 " came home and made some cheese, to show  
 " our Indians how to make cheese. They been  
 " very much pleas'd to know how to make  
 " chees. Some said they never thought Indians  
 " could make cheese so well. They been try to  
 " keep thear cows ever since, to make cheese  
 " and butter. Some of them begin to sewe some  
 " flax, and good many of our Indian got sheepe,  
 " and they found very good to keep sheep, meat  
 " good to eat, and wool good for cloth. I hope  
 " we will do better ever year. Good many has  
 " left off drinking; and some of them drink very  
 " heard yet. I have been to see Oneidas, not  
 " longe go. I found they improve very much  
 " since thee come away. Good many has new

“ frame-houses, and frame-barns. They im-  
 “ proves very much, ever since they left of  
 “ drinking. I believe three hundred, of man-  
 “ and women both, left of drinking this some-  
 “ time. I hope they will keep their words  
 “ good,” &c.

The beneficial effects of the labours at Oneida, having been observed by the Seneca Indians, it opened the way for an introduction among them, and Friends were invited into their country. Three friends, who offered their services to go and instruct them, being accompanied by two of the Committee, arrived, in the Fifth month, 1798, at the Indian towns on the Alleghany river, where they met with a friendly reception.

A general council was called, and the motives of the visit were explained. The Indians expressed their thankfulness to the great Spirit, for Friends safe arrival amongst them; but queried how Indians could learn to plough, and do what was proposed; seeing they had no horses or oxen, and were poor, living in cabins covered with bark. Friends told them, great matters were not expected at once, but it was wished they would make a beginning; that they had two horses, which perhaps might be taught to draw a plough; and as they had an annuity paid them by the United States, they might save some of it to buy oxen: and then allusion was made to their great intemperance, many

both men and women having been seen intoxicated.

At another council, Cornplanter, their chief, made a speech, of which the following is an extract :

“ Brothers the Quakers,

“ Listen now to what I am going to say to you. You know, brothers, the red people are poor. They are not like the white people. The Great Spirit has made them of another language ; so that it is very hard for us to understand one another plainly.

“ Brothers, we suppose the reason you came here was to help poor Indians some way or other ; and you wish the chiefs to tell their warriors not to go on so bad as they have done ; and you wish us to take up work like the white people. Now, Brothers, some of our sober men will take up work and do as you say ; and if they do well, then your young men will stay longer ; but some others will not mind what you say.

“ Brothers, we can’t say a word against you. It is the best way to call Quakers, brothers. You never wished any part of our lands, therefore we are determined to try to learn your ways ; and these young men may stay here two years to try ; and then if they like it, and we like it, your young men may stay longer.”

In reply, they were informed that our young friends must have some place to live in, and a piece of land to work ; in order to set them an

example, and raise bread for themselves to eat; but that the land should still be theirs; and all the improvements put upon it, should also be theirs, when it was left. Further, that a number of hoes, axes, scythes, several sets of plough irons and other farming implements; also carpenters', masons', and coopers' tools were coming up in a boat; which were intended for the general use of the settlement, and would be placed under the care of the young men, to lend to such Indians as wanted to use them; and although they would be left with them, and never taken away by us, yet we did not think it prudent to distribute them as a gift at present; for they knew some of their people were not very good, and such might pawn or sell them for whiskey; and then they would be as bad off as they were before.

After looking about the country, Friends fixed on an antient village called Genesangohta, as the place of their residence. A few Indian families live there. It is situate near the line dividing New-York from Pennsylvania, and nearly in the centre of the Indian settlements on the Alleghany river; many living from five to ten miles above, and their largest town called Jeneshadago is nine miles below.

At a conference with the natives, previously to the two members of the Committee returning home, among other things, the oppressive labour required of their women, was laid before

them ; that it was not right to suffer their women to work all day in the fields and woods ; either in cultivating with the hoe all that was raised for their subsistence, or getting fire-wood and bringing it home on their backs ; whilst the men and boys were at the same time amusing themselves with shooting arrows from their bows, or some such diversions.

They were recommended to begin our way, and take their boys out to hoe, &c. reminding them, it was from the Good Spirit they and we received every good thing ; that they were equally, with the white people, objects of his tender care and regard ; and that the great disparity they so frequently spoke of, between themselves, and the white people, with regard to poverty and plenty, was the natural result of the different plans pursued to obtain the blessings of this life ; and as their ground was equally good with that possessed by the white people, it would also be equally productive, if the same industry and methods of farming were pursued.

In a letter from the friends residing among the Indians, \* dated First month, 1799, they mention that several of the young men manifest some willingness to labour ; and that in the preceding fall, they had employed one to work a while with them. A school was kept this winter which was attended by a few children.

In a letter from one of the friends dated

\* Viz. Senecas.

Third month 1799, he mentions that the Indians were very desirous to build themselves better houses, our Friends having then erected a good log-house covered with shingles; and further, that three old Indian men, with their assistance and instruction, very soon learned to make shingles.\*

In the Ninth month of this year, four of the Committee visited this settlement, one of whom had been there in the spring of last year, when Friends were first introduced into this country, and consequently was enabled to form a correct opinion of the improvements made. Several of the Indians were building good log-houses, which were either roofed, or intended to be roofed, with shingles. Their crop of corn was much larger than they raised when Friends went there; and several small lots of land were under good fence. A council being convened, a speech was made to the Indians, of which the following is an extract:

“ Brothers,

“ It has afforded us satisfaction, in passing through your town, to notice marks of industry taking place; that you are building better and warmer houses to live in; and that so much of your cleared land is planted with corn, beans, potatoes, &c. and to see these articles kept in good order.

“ Brothers, we observe where your new

\* Short thin boards, split for roofing.

houses are building, that the timber is very much cut off a rich flat, which we wish you encouraged to clear and make fit for ploughing. We hope more of your men will assist in clearing and fencing land, and planting it with corn; also sowing it with wheat; you will then have a supply of provision, more certain to depend upon than hunting.

“ Brothers, we are pleased to see your stock of cattle increased. The rich bottoms on the river will be plenty for them to live on in the summer season; but, as your winters are long and cold, it will require something for them to live on in the winter. The white people keep their cattle on hay, on straw, and on corn fodder. Straw, you cannot get until you raise wheat or other grain; the rich bottoms if put in order would produce a great deal of hay. But for an immediate supply, we think, that as soon as you gather the corn, if you would cut the stalks close at the ground, bind them up in small bundles, and put them in stacks as our young men do, they would keep your cattle part of the cold weather.

“ Brothers, we are pleased to see a quantity of fence made this summer, and we would not have you discouraged at the labour it takes; for if you will clear a little more land every year, and fence it, you will soon get enough to raise what bread you want; as well as some for grass to make hay for your cattle in winter.

“Brothers, we understand you are desirous to discourage whiskey from being brought among you, with which we are much pleased, and should be glad you could entirely keep it away. To get it, you give your money with which you should buy clothing, oxen,” &c.

The Indians were also informed that one of the young men, who had been there since the settlement was first formed (about sixteen months), appeared most easy to leave them and return to his friends before winter. They hoped another would offer to supply his place.

Cornplanter, on behalf of the nation, made a reply, in substance, as follows :

“That when our young friends first settled among them, many of his chiefs were averse to it; but they had this summer several councils among themselves respecting the young men; and all the chiefs seeing their good conduct and readiness to assist Indians, were now well satisfied. He hoped several of his young men would do more at farming than heretofore; and Friends must not be discouraged because so little was done; but exercise patience towards them, as it was hard for them to make much change from their ancient customs. He regretted the loss of the friend who expected to leave them soon; he said he had been useful to him in keeping whiskey, and other strong liquor, out of the town; that they now drank much less than formerly, but feared when the friend was gone he

should not keep it away so well as he had lately done."

These Indians had not yet raised wheat or other small grain, nor begun to use a plough.

Friends went from this settlement to the Catarogus river, distant about forty-five miles, where a large number of Senecas reside, who had requested a set of saw-mill-irons and other aid. The chiefs being generally from home, a letter was left with a white man at Buffaloe, who has been adopted into their nation, informing them that a set of saw-mill-irons would be given them when they were prepared to build a mill; and if they left off their very intemperate use of strong drink, it might be some encouragement to help them further.

In the latter part of this year, Cornplanter accompanied the friend who was returning home, as far as Canandaqua, where the superintendant of Indian affairs resided. At this place he dictated a letter to one of the Committee. The superintendant wrote it, and Cornplanter signed it with his mark. The following is an extract.

"I thank the Great Spirit for his protection in preserving me and my friend who I have accompanied to this place. I hope the Great Spirit will still preserve my friend on his journey to Philadelphia; and every evening when night shall overtake him, the Great Spirit will spread over him a curtain of safety, that he may again meet

the society that sent him among us for the purpose of teaching us the useful arts of the white people ; and to return them my thanks for their kind offices which they are disposed to bestow on us. I cannot omit this favourable opportunity to inform you that I believe the friends who have been placed at the Alleghany, have discharged the trust committed to them, in endeavouring to do for us the best that they could for our advantage. Dear friend, when I first heard your voice and learned your kind offers to us, I was pleased, as I thought we were apt to transgress the good rules of the Great Spirit ; and by the aid and advice of your people, the Great Spirit would lend us his aid, in which we might become a better people ; and hope you will not be discouraged in still aiding us, although we make slow progress in the arts of the white people.”\*

In the Twelfth month, the Indians at Cata-rogus sent a reply to the letter which our Committee left for them : they say,

“ The instructions that you gave, pleases us very much in general. You may rely upon it that we are going to follow your directions. We have fully determined to leave off drinking whiskey, and if there comes traders on, we have determined to order them off the ground.

“ Friends, Quakers, we hope you will keep

\* This is probably Cornplanter’s own language. He has been familiar with the Anglo-Americans.

your minds strong as you was at first ; and we return you great many thanks for the kindness you have done already." \*

A school was kept during the winter, but attended by only a few children.

In the summer of 1800, another of the friends left this settlement; † two of those who had resided at Oneida, having previously gone there. The Indians made some improvement this year. A pair of oxen which they purchased were found very serviceable in drawing fire-wood, &c. As yet they had not begun to plough. A small school was again attended to, but the Indians not promoting the attendance of their children, no regular school was afterwards kept; but instruction afforded to several of the children at convenient opportunities.

The friends settled at Genesangohta, in a letter dated Eighth month, 1801, say, " It is apprehended that a much greater proportion of useful labour has been performed the present season on this river, † than has heretofore been done in the same space of time; and the prudence manifested amongst the natives in expending the present year's annuity, affords encouragement to hope, that the labour and concern of the Society for their welfare, will not be fruitless: divers have purchased cows, &c. for

\* This is also, it should seem, the genuine style of the Indians.

† i. e. among the Senecas.

‡ Viz. the Alleghany.

the use of their families. The Indians belonging to the upper settlement on the river, have reserved money sufficient to purchase a yoke of oxen; some others are about to train young cattle for work, of their own rearing. The increasing attention that prevails amongst them in rearing cattle, hogs, &c. affords a prospect that they will, ere long, have a sufficient number of useful animals. Several are preparing ground in order to sow wheat, and expect to have it in readiness this season.

In the Ninth month of this year, three of the Committee visited the settlement, being accompanied by a young friend, a blacksmith, who went to instruct some of the Indians in that useful and necessary occupation. Two of the visitors had been there before. The preceding spring the Indians first began to use a plough; and the men performed the labour with a little instruction and assistance from friends. They took a very cautious method of determining whether it was likely to be an advantageous change for them or not. Several parts of a very large field were ploughed; and the intermediate spaces prepared by their women with the hoe, according to ancient custom. It was all planted with corn; and the parts ploughed, besides the great saving of labour, produced much the heaviest crop: the stalks being more than a foot higher and proportionably stouter than those on the hoed ground. The corn was now ripe and

gathering in; and as their stock of cattle was much increased, instead of letting the stalks and leaves perish on the ground as heretofore, they preserved them for winter fodder. Several of them had mown grass, and made small stacks of hay; and they had made a fence about two miles long, which incloses the lower town, and a large body of adjacent land fronting on the river; also several other fences within it, to separate the corn ground from the pasture, &c.

The cabins which they used to live in were generally either gone to decay or pulled down. Most of them had built good log houses with shingled roofs, and some of them with stone chimneys.

With the exception of houses and fences, the improvements at Jeneshadago did not bear a comparison with the upper settlements, where the Indians live more scattered. Their thus settling separate and detached from each other, was already manifestly more to their advantage than living together in villages. A chief, who is not ashamed to be seen at work by the women of his own family, would probably be much mortified, were he discovered by a number of females, who, on such occasions, do not always refrain from ridicule. Yet this false shame on the part of the men, and ridicule of the women, is wearing away, in proportion as they become familiarized to each others assistance in their little agricultural labours.

Friends requested a council with the chief women of the Jeneshadago town, which was readily granted, when they were favoured to make some communications pertinent to their situation. The women expressed their thankfulness to the Great Spirit for affording them this council; the words, they said, had sunk deep into their hearts, and they hoped would never be forgotten by them. Cornplanter and his brother Conedieu were present.

The Indians were become very sober, generally refraining from the use of strong drink, both at home and when abroad among the white people. One of them observed to our Committee, "No more bark cabin, but good houses; no more get drunk here now this two year."

It was discovered that a little uneasiness or suspicion, was entertained by some Indians, fearing we might at some future time bring a charge against them, for the services we had rendered and were rendering. After the first council was held with them, and the blacksmith introduced; with a request that two of their young men would learn the trade and become qualified to do their own work when our friend left them, as it was not probable he would stay very long; they withdrew to hold a private council to confer on the proposition: from which they sent their interpreters with the following message or queries to Friends.

Whether we should at some future time demand from them land or money for the services which we had done, and were doing, for them? that now they had but little land left, and if we should demand money, we knew they were poor and could not pay much.

They wished to know very clear in writing about it, and would wait till the writing was ready; also whether we would leave the tools for the young men who might learn the blacksmith trade, when the blacksmith went home; or whether we would take them away:

To which the following answer was sent in writing.

“ Brothers,

“ We tell you now plainly, as we told you before, that your brothers, the Quakers, do not want any of your money, or any of your skins, or any of your land, for any thing they have done for you; and that they never will bring any charge against you for any of these things; and we give you this writing to keep for ever, to make your minds perfectly easy in this respect. About the smiths' tools, we cannot say much, but think we shall leave them all with you, if some of your young men will learn the trade.”

At a council held with them after this writing was given, they said,

“ Brothers,

“ We understand the writing which you gave us very well, and our minds are now quite easy. Two of our young men will learn the smith's trade, one from the lower town, one from the upper town.”

Friends informed them they were rejoiced to find they had quitted drinking whiskey and other strong liquors; and as they had held fast this good resolution so long, hoped they would continue to refrain from using it; for they must see the good effects of keeping sober, and having persons to instruct them; that when our Friends came here, they had poor houses, many of them bark cabins, and no fences. Now they had most of them good warm houses, and many of them had good fences round their lots; some had stacks of hay for winter fodder; and a few had cleared land and sowed it with wheat and other grain. Also that their cattle were much increased, all which afforded great satisfaction.

It was supposed the quantity of corn, &c. raised this year, was nearly tenfold what it was when the settlement was first formed. This fall, a few of the Indians made the first attempt to raise wheat. It may be proper here to remark that those who did something at farming, occasionally went out hunting; and many of the men adhered to the ancient customs,

and left the women of their families to cultivate with the hoe what corn, &c. was needful for their subsistence.

Friends went from this place to Catarogus: having been requested by the chiefs of that village to pay them a visit, as their saw mill was just finished. They had found some difficulty in settling with the millwrights, and desired assistance to accommodate it; and, as one of the friends who resides at Genesangohta, was acquainted with working a saw mill, they wished him to come and remain with them, till he had instructed one of their people to take charge of the mill. When Friends reached Catarogus, the Indians were engaged in performing one of their worship-dances, who retired very quietly to their respective habitations early in the evening, and collected again on the like occasion in the morning.

The chief difficulty between them and the millwrights was removed, and some smaller matters were put in a train of amicable adjustment. The friend they requested, agreed to remain with them awhile, and to instruct one or more of their people how to work the mill.

The following is an extract of the speech of their chief warrior on behalf of the nation:

“ Brothers,

“ You have come at a time which has by us been previously set apart for performing wor-

ship to the Good Spirit, after our ancient customs. It is our way of worship, and to us solemn and serious, and not to be made light of. However different it may be from your mode, it is after the manner our forefathers have taught us. We hope you will excuse us for not being so attentive to you as we could wish, and would have been, had we not been thus engaged.

“ Brothers, we thank the Great Spirit for preserving you thus far on your long journey; and hope he will conduct you safely home, and favour you to meet with your women, children, and friends in health. We shall often think of you whilst on your journey; and desire you to inform your chiefs at home, that we are thankful for the saw-mill-irons, hoes, axes, ox-chains, &c. which they have given us.

“ Brothers, we hope we shall give more attention to farming than we have hitherto done. We thank you for your advice about the saw-mill, and for your Friend’s consenting to remain with us awhile, to teach some of our people to work the mill.”

By a letter from Friends at Genesangohta, dated First month 1802, it appears three young Indians discovered a willingness, and began to work at the smiths’ trade in the Eleventh month 1801: two of them have been steadily engaged most of the time since, and for so short a

period, have made considerable improvement; also that the Indians at Catarogus make out pretty well in working their saw-mill.

The following paragraph is extracted from a letter written in the same month to one of the Committee: "Several families have got to the number of six and seven head of cattle, with other useful animals, who had not any when this settlement was first made, owing as they now tell us, to their great excesses in the use of whiskey, which at present seems much declined; not any is knowingly suffered to be brought into the settlements on this river: and if any are found out to have been overtaken with it, when among the whites, they are sharply reprimanded and exposed by the chiefs at their return. This has nearly the same effect amongst Indians, as committing a man to the workhouse among white people."

In a letter dated Fifth month 30th, \* to the Committee, they say, "The present season has furnished rather greater marks of encouragement than has heretofore been discovered amongst the natives. Considerable advancement is making in the different settlements on this river, in works of industry and usefulness. Eighteen or twenty thousand rails have been split and put up by the natives this spring; and thirteen or fourteen new lots enclosed; most

\* Probably 1803.

of which have been cleared the present season."

The Indians of this and the upper settlement, have opened a very commodious road from this place, for about five miles up the river: before this road was opened, the way was difficult for man or beast to pass. Several have sowed lots of spring-wheat. A number of the young men belonging to Cornplanter's town, have become quite capable of doing their own ploughing. The resolution against the introduction of strong liquor continues to be supported; and it is said the Indians of Buffaloe creek, have also made some stand against it. About the end of this year the smith returned home.

In the Ninth month, 1803, four of the Committee again visited the settlement. Besides inspecting into the state of Indian improvements, &c. they were authorized to make a change in the manner of conducting the affairs there. Some of the Indians have encreased their stock of cattle faster than their means of subsisting them through a long and rigorous winter. When their hay and other fodder became much reduced, they applied to Friends to give them some. These requests could not be complied with to an extent proportioned to their necessity, without reducing the Friends to a like state of want; and fearing lest in future winters a re-

newal of similar requests, with the means of satisfying them, might disturb that harmony which had hitherto subsisted between us and the Indians; it was believed safe to embrace the opportunity which now offered of purchasing from a company of white people, an adjoining tract of land, and settling our friends thereon.

When the committee arrived there, they learned that at a late council, the Indians delivered a speech to our Friends, expressing their willingness to a removal, but were desirous it should not be far up the river.

After fixing with the Indians the time for a general council to be convened, Friends examined what improvements had been made by them; and also went to view the land on a creek called Tunesassah, which falls into the Alleghany river on the east side, about two miles above Genesangohta. Although it was not within the bounds offered us for sale, yet as it belonged to the same company, no doubt was entertained but it could be procured. The stream was found sufficient to work a mill, and it was believed a very good farm might be made there; the situation for our purposes being superior to any in that neighbourhood. The following is the purport of what passed at the council which was held at Genesangohta:

“ Brothers,

“ We wish you to speak your minds to us quite plain, and if there is any thing which does not feel easy to you, that you will tell it to us.

“ Brothers, we have seen the speech made by you, at one of your late councils, to our Friends; by which we understand you leave them at full liberty to move up the river to settle on land joining to yours.

“ Brothers, since we came here we have been viewing the land, and think if we can purchase a piece on Tunesassah creek, joining to yours, it will be a suitable place for our Friends to settle upon; they will then still be among your settlements.

“ Brothers, when our Friends first came to settle among you, we told you the tools then brought, should be for your use, to be lent among such of you as wanted to use them. They have been so lent, and we have sent others for our Friends to use. When our Friends remove, such of the first parcel of tools as remain with them, will be left with your chiefs to be lent out for the good of the nation.

“ Brothers, we have lent some blacksmiths' tools to the smith who resides at the upper town; the others our Friends take with them; but the smith who lives here may make use of them. The two smiths we hope are now able to do nearly all the smiths' work you will want.

“ Brothers, if our Friends get a house put up before winter, suitable for their accommodation, they will remove from the one they now live in. The barn and some of the land they may want another summer, as perhaps they cannot get land enough cleared to raise grain and hay for their cattle. You will agree among yourselves which of you shall live here when our Friends remove.

“ Brothers, when our Friends remove they will continue to give you assistance and instruction when they can, if they think you stand in need of it.

“ Brothers, we understand by your speech to our Friends, that you want them to bring on tools and cloth to sell.

“ Brothers, we do not want to keep a store of goods among you; we think it will be best not, but we intend to send a few scythes, sickles, augers, and some such tools, for our Friends to sell to such of you as may want to buy; but if any of your people buy from them, and then sell to white people, they are not to sell any more to such as do so.

“ Brothers, we again repeat it, we wish you to speak your minds freely to us; and if there is any thing which you and we do not understand alike, that you will tell us, as it is our wish to comply with all our engagements.”

After consulting with the other Indians, Corn-planter replied:

“ Brothers,

“ Your speech is good, containing the same language Friends have always spoken to us. We know the time talked of for your young men to live among us has passed by, and nothing been said on either side; and perhaps that is the reason why you want to purchase a piece of land joining to us. Your young men may live where they now do as long as you please, and if you cannot purchase, we hope they will continue to live where they do now.

“ Brothers, when your Friends first came, and for a long time after, the white people told us, “ Keep a good watch on them Quakers, they are a cunning designing people, and under pretence of doing something for you, want to get a hold upon you, to make an advantage of you some way or other.” But of late, finding that all was straight and no advantage attempted to be taken, they had left off talking about it.

“ Brothers, your young men and us have now lived together several years as brothers. When your young men came, the Indians were very ignorant; but now we are just beginning to learn. Your young men do not talk much to us; but when they do, they speak what is good, and have been very helpful in keeping us from using spirituous liquors; as has also my brother.

“ Brothers, you have desired us to agree among ourselves who shall live in this house, as your young men expect to leave it before winter; but we do not think it right to fix on any one yet; as if you cannot get a piece of land your friends will want it; and if you do buy a piece, they may not get a house up for them to live in before winter, and then they would want it.

“ Brothers, you have also mentioned that you should leave all the buildings, fences, &c. here for us to occupy this farm, except that your Friends would want the barn and some of the land to get fodder and raise grain next summer; which is all very agreeable to us, but it is hard work to cut down so many trees and clear land to raise hay and grain; therefore they may want it longer than next summer, and if they do, they are welcome to work it as long as they think they have occasion for it; so it will be time enough to make choice of some one to occupy this house, farm, &c. when your young men are comfortably fixed on the place you intend them to remove to, if you can get it.

“ Brothers, we will appoint some of our people to receive the tools, and collect such as are lent, and have charge in future of lending them.

“ Brothers, it is true in our speech to your young men, we requested them to bring cloth, tools, &c. to sell; but we think you have come

to a wise conclusion not to keep a store among us; as some dispute or difficulty might arise, if a store was kept, between your young men and our people. We are obliged to you for your intention of sending a few scythes, augers, &c. to sell to such of our people as want to buy; and are pleased our people are not to sell such things again to the white people.

“ Brothers, we are well satisfied with your conduct towards us; you have always done what you promised.”

An old chief then said a few words to the following import:

“ Brothers,

“ You promised to endeavour to send a smith among us. After some time you did send a smith, but he staid only a short time, and two or three of our young men who began to learn the business, are not fully learnt. Now you have sent a smith, the best we have ever seen. He knows how to make all things we want, but he has been only a little while with us, and now says he is going away. We desire he may stay all winter, and then we think our own smiths in that time, with his instruction, will be able to do our work; and now they cannot.”

To this the Committee replied, that the friend had a wife and family at home, who required his attention; therefore they could not press him to stay, as he had remained with

them as long as he intended when he left home.

Friends believed the continued sobriety of the natives, and their improvement in habits of industry, afforded encouragement to persevere in this benevolent work; several families having settled themselves about two miles higher up the river than where they used to reside, and cleared and fenced about sixty acres of good land. In other places their industry was noticed. The roads the Indians have opened for about twenty-two miles is a great work for them. It affords a much better communication from the lower to the upper settlements, by land, than they used to have.

From thence friends went to Catarogus, where they were cordially received by the chiefs, and had the satisfaction of noticing very great improvements. Several of them had built, and were building, good houses, on a rich flat, about a mile from their old village; their crop of corn was large, and their stock of cattle increased; and generally speaking, they had become a sober people, most of them having for a long time refrained from the use of whiskey, and other strong drink.

The following is extracted from the speeches at a council held with them.

The chief Sachem said, when they wanted advice on any matters of importance, they

applied to our Friends on the Alleghany; that they always found their advice very good, and when they followed what Friends recommended, it answered their expectation.

The chief warrior afterwards spoke and adverted to our kindness, in supplying them with some useful articles which they stood in need of, and for which they were very thankful. Now they had several requests to make, and hoped he would attend to them. The first was for a smith's bellows, anvil, vice, &c. and some iron; then one of their people, now living on the Alleghany river, who had there learned to be a blacksmith, would come home and work for them. They were beginning to farm a little, and found their tools often wanted repairs, and when they went to Buffalo, which was a long journey, to get any thing mended, they had sometimes to wait two or three days before they could get the little they wanted done; as the smith did the work for the people he lived among before theirs; and to go to Alleghany was further: they also wanted another plough. We had supplied them with one, which was very useful, and made some of their land produce much better than before they had it. In the spring many wanted it, and all could not have it, therefore some said they had no good of the Quakers' present; but if we would give

them another set of plough-irons, they could be nearly all accommodated.

We had helped them to one pair of oxen, and they had bought another themselves, and we might think as they had an annuity they might help themselves to many things; but their annuity would not near clothe them, and in buying their oxen, &c. their women and children had gone more naked than they wished; now they had got over it. Formerly they could by hunting supply themselves with meat and clothing; but white people were settling so all round them, the game was getting scarce; and they were now endeavouring to farm the little land they had left, and hoped they should live more comfortably; but were so poor they stood in need of help; therefore wished us to give them another pair of oxen, and then they could break up some of their land which had not been broken, and make their farms larger, which they wanted to do.

They were informed their request for the smith's tools and plough irons would be complied with; and when the tools came on, if the smith belonging to their tribe would work for them, Friends on the Alleghany would give them some iron. The oxen they could buy themselves, for they must learn to help themselves. Some further advice adapted to their situation was offered, and appeared to be well received.

In the evening, when Friends were sitting with the chief warrior, he said he wished to ask them a question, but was almost afraid. They desired him to speak, and they would give him such information as they were able. It was, Do the Quakers keep any slaves? He was told, They did not. He said he was very glad to hear it; for if they had kept any, he could not think so well of them as he now did. That he had been at the city of Washington last winter, on business of the nation, and found many white people kept blacks in slavery, and used them no better than horses.

Friends visited the Senecas at Buffaloe creek, and found a saw-mill just finished, for which we had supplied them with the irons: a visit was also made to the Tonewantas. At both places, and particularly the latter, many had left off the use of whiskey and other strong drink, and were improving in habits of industry.

A contract was entered into for the land on Tunesassah creek, and Friends at Genesangohta made a temporary house, and removed there before winter.

By a letter from one of the Friends dated Fourth month 21st, 1804, we are informed the Indians are generally removed from the lower town, and settling higher up the river, several of them not far from Tunesassah. This removal may put them to some inconvenience the pre-

sent year; but will probably prove eventually much to their advantage, especially those who have fixed themselves detached from their little towns.

As the Indians had experienced difficulty in getting their little crops of wheat ground, there being no mill near them, after the consent of the Yearly Meeting was obtained, measures were taken to have a grist and saw-mill erected at Tunesassah; and the Friend who had been so acceptably with the Indians the year before, offered to devote a further portion of his time amongst them to make the iron work for the mills, and instruct the Indian blacksmiths more perfectly in the business. He remained with them during the summer and fall,\* and by a letter received from our Friends there, dated Eleventh month 7th, we are informed, that the saw-mill is in operation and promises well; and the grist-mill is expected to be finished in a few weeks; and a house is building for the comfortable accommodation of a family. A friend and his wife, if she have the aid of one or two female companions, it is believed may be very usefully employed in instructing the Indian women in various branches of domestic œconomy, with which they are now much un-acquainted; and to which until lately they had not leisure to give much attention. As the men

\* Viz. 1804.

become more of farmers, the women have less drudgery to perform, and unless their improvement, is encouraged and promoted, it may retard the progress of both.

The following are extracted from letters lately received, dated Second month 10th, and Third month 3d, 14th, 15th.\*

“ Neither of the mills are completely finished, owing to the coldness of the season; yet both so as to do business. The Indians have had considerable grinding done, and appear highly pleased, to see the grain reduced to meal so much quicker than pounding it in their wooden mortars. An ingenious Indian, after having a grist of wheat of his own raising ground and bolted, said with animation, “ I think this will make the Indians see day-light.”

“ It is pleasing to find a disposition for improvement continues to prevail amongst the younger class of Indians. Divers have now a considerable quantity of corn to sell; they often express the satisfaction they feel in seeing the fruits of their own industry; and frequently observe that when they followed drinking whiskey they could hardly clothe themselves; but by industry they now find their substance begins to increase.

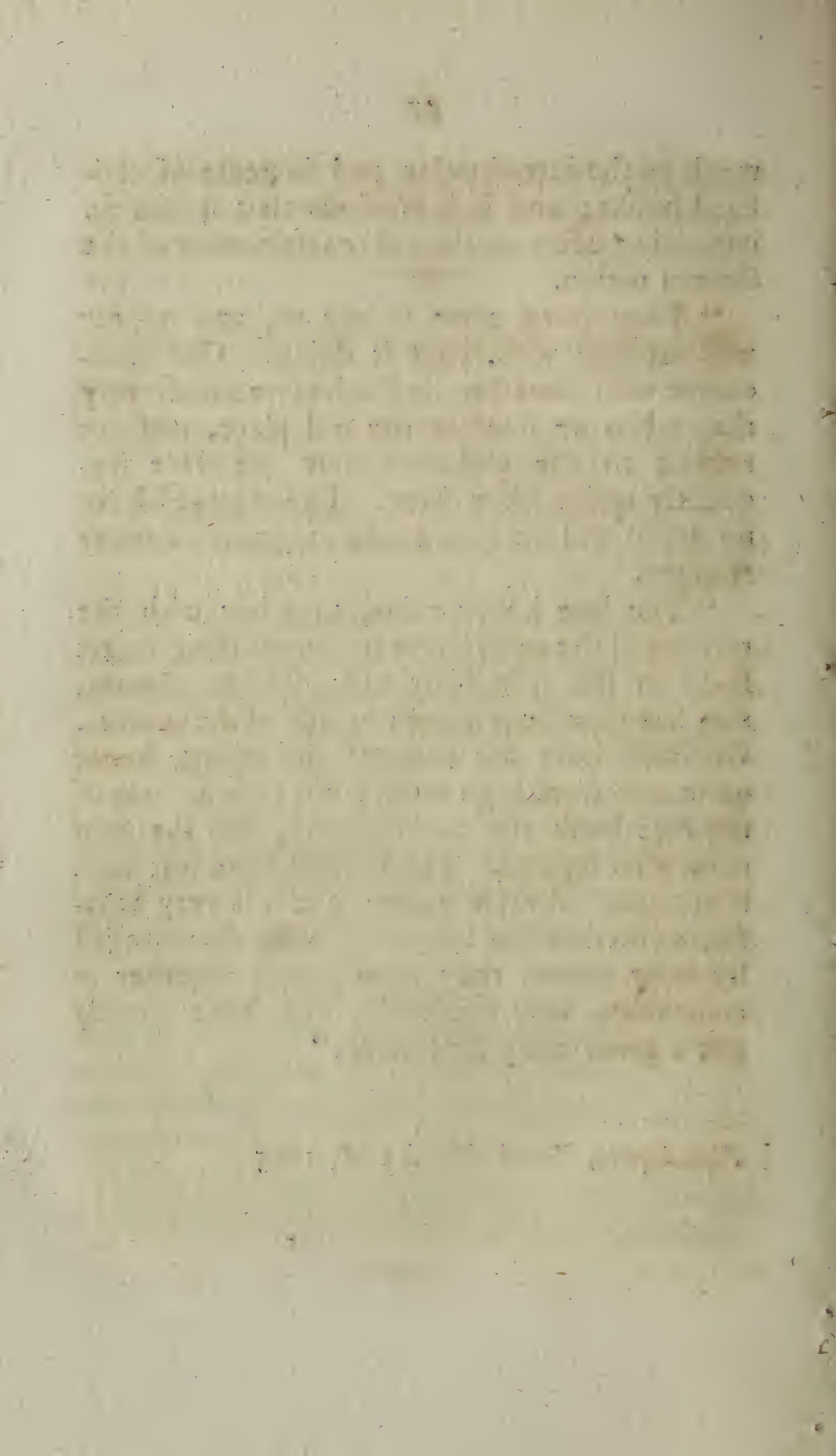
“ The continued resolution of these Indians against the use of spirituous liquors, conduces

much to the introduction and increase of civilized habits; and it is obvious that it has an improving effect on the other settlements of the Seneca nation.

“They often come to see us, and appear well satisfied with what is doing. Our intercourse with them here is much more satisfactory than when we lived at the old place, and not subject to the embarrassment we were frequently under when there. The change I have no doubt will be found advantageous in many respects.

“The late heavy rains, together with the melting of the snow, have produced the greatest flood in the Alleghany and adjacent streams, that has ever been known by any of the natives. Our mills have not suffered any injury, being quite safe from high water; but several rods of the race bank are carried away, and the dam somewhat injured. The Indians have lost most if not quite all their fences; but it is very satisfactory to find that instead of being discouraged by their losses, they have joined together in companies, very spiritedly, and have already got a great many rails made.”

Philadelphia, Fourth Month 11th, 1805.



## APPENDIX.

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*Extract of a Letter from General* —

Pittsburgh, Dec. 24, 1797.

My dear Friend,

— Although I have lived many years in the habit of warfare with the red people of the United States, my heart has never forgotten to compassionate their condition, even in the most bloody scenes: for, alas, they, in all their wars, have been but the deluded instruments of ambitious and interested men. My late intercourse with various tribes and nations, from this neighbourhood to Lake Superior, convinces me, that the corruptions of the savages are derived from those who stile themselves Christians; because, the farther they are advanced from communication with the white people, the more honest, industrious and temperate I have found them.

When we contemplate the fortune of the Aborigines of this our country, the bosom of philanthropy must heave with sorrow, and our sympathy be strongly excited. What would that man, or that community merit, who should reclaim the untutored Indian, open his mind to sources of happiness unknown, and make him

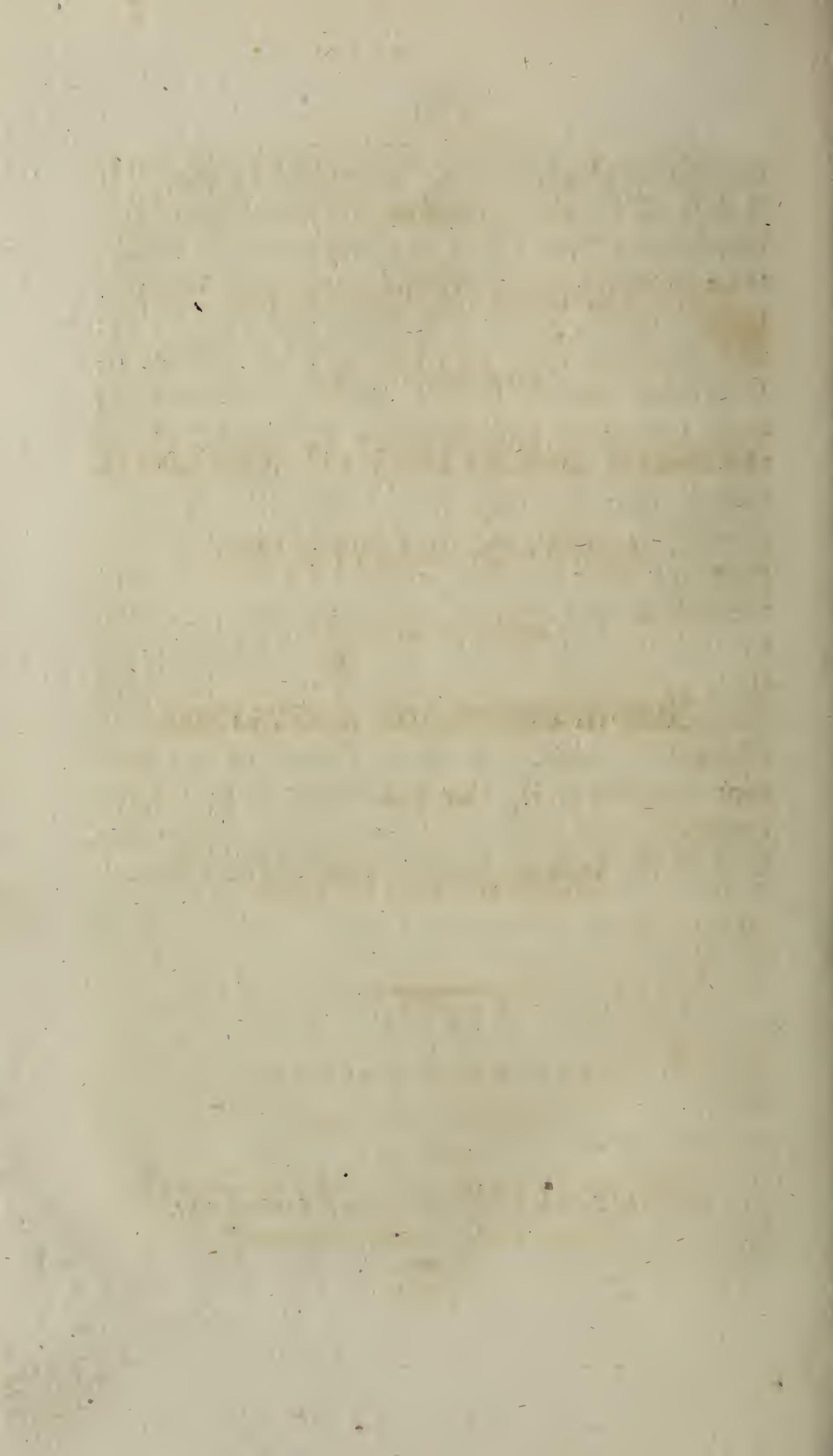
useful to society: since it would be in effect to save a race from extinction! For surely, if this people are not taught to depend for their sustenance on their fields, instead of their forests, and to realize ideas of distinct property, it will be found impossible to correct their present habits; and the seeds of their extinction, already sown, must be matured.

The bearer of this letter, the Miami Chief, Little Turtle, who is at once the most distinguished warrior and the ablest counsellor among the Indian nations, is forcibly impressed with these truths; and is anxious to co-operate in a fair experiment at a reform on his tribe. It is with this view particularly that I introduce him to you, in the hope that you may think proper to recommend him to the patronage of the benevolent Society, of which you are a member.

The experiments heretofore made to reform the Indian character, have not been well adapted to the object. Our Missionaries have in general been narrow-minded, ignorant, idle or interested; and have paid more regard to forms than principles. The education of individuals at our schools, has served only to disgrace us; as those individuals have generally turned out the most profligate of the nation to which they belonged. Speaking once to George White-eyes (who was I believe educated at Princeton), respecting the incorrigible attachment of the

Indians to a savage life, he replied to me, "It is natural we should follow the footsteps of our forefathers, and when you white people undertake to direct us from this path, you learn us to eat, drink, dress and write like yourselves; and then you turn us loose to beg, starve, or seek our native forests without alternative: and, outlawed your society, we curse you for the feelings you have taught us, and resort to excess that we may forget them." How lamentable; and yet, how just! For my own part, my dear brother, could I be made instrumental in any way to meliorate the condition of this people, and to lay the foundation of their permanent prosperity, it would be more acceptable to me than the most distinguished triumph of arms. A great source of my present happiness is, the conviction that I have deserved, and enjoy, the confidence and friendship of the Indians North-West of the Ohio.

THE END.



A BRIEF ACCOUNT  
OF THE  
PROCEEDINGS OF THE COMMITTEE,  
APPOINTED BY THE  
YEARLY MEETING OF FRIENDS,  
*HELD IN BALTIMORE,*  
FOR PROMOTING THE  
Improvement and Civilization  
OF THE  
INDIAN NATIVES.

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1806.

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1863-1864. 1864-1865. 1865-1866.

1866-1867. 1867-1868. 1868-1869.

1869-1870. 1870-1871. 1871-1872.

1872-1873. 1873-1874. 1874-1875.

## ADVERTISEMENT.

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SINCE putting to press a London Edition of  
“ A brief Account of the Proceedings, of the  
“ Committee appointed in the Year 1795, by  
“ the Yearly Meeting of Friends of Pennsyl-  
“ vania, New Jersey, &c. for promoting the  
“ Improvement and gradual Civilization of the  
“ Indian Natives,” an account of the proceed-  
ings of a committee, appointed by another  
Yearly Meeting in North America, has been  
received. In presenting it to the English reader,  
a few remarks may be useful.

The Yearly Meeting held at Baltimore, in Maryland, is quite distinct from that held at Philadelphia; yet it represents a considerable part of the body of Friends in the western part of Pennsylvania. The objects of the concern of the two Yearly Meetings are equally distinct. The Indian nations to which the Maryland committee has directed its attention, lie in general farther west, than those under the notice of the Pennsylvanians. They are situated in that vast district which is comprehended between the rivers Ohio and Mississippi, and bounded to the north by the lakes Superior, Huron, and Erie. Lake Michigan penetrates this district, and may be said to be wholly within it. It has

been called the North-Western Territory; and was not long ago the scene of an Indian war; but peace was established by a treaty at Greeneville in 1795; when a part of the territory was ceded to the United States, together with some posts, or trading stations, within the Indian part. Of these Fort-Wayne is one. It is in the unceded parts that the experiments have been made, which are recorded in the following pages.

Both the Yearly Meetings seem to have lost no time in beginning their work of brotherly kindness to the Indians. The war had been an obstruction; but we find the date of the peace, and of the appointment of their committees, to be in the same year, 1795.

In the letter which forms the Appendix to the Pennsylvanian account, an Indian chief, named Little Turtle, is spoken of in terms of great approbation. It may therefore be particularly acceptable to see a speech of his in this narrative.

In the advertisement prefixed to the Pennsylvanian account, an apology is made for the apparent absence of religious instruction as a part of the plan. The concluding paragraph of this account confirms the apology; but supersedes the necessity of repeating it.

Probably, a slight geographical description, may render the narrative more interesting to some readers; and though maps are not always to be depended on, especially with respect to a

country so uncivilized, the following sketch, taken from maps, may convey no bad notion of the locality of the committee's labours.

*Muskingum* river runs from N. to S. and falls into the *Ohio* in about 81.40 West longitude.

*Tuscarawas* (supposing it to be the *Tuscaroras* of the maps), is a small stream in the limits of *Pennsylvania*, which falls into the *Junietta*, a branch of the *Susquehannah*.

*Sandusky* is an Indian settlement, on a river of the same name that has a N. E. course, and empties itself into a small arm of *lake Erie*, near its western end, about 82.50 W. longitude.

*Miami* is the name of three rivers in this country. That which concerns the account is *Miami of the lakes*, which running nearly from S. to N. a course of apparently 150 miles, falls into *lake Erie*, about 50 miles W. of *Sandusky*. On this river, where, as the term is, it forks, is *Fort-Wayne*.

The *Wabash* seems a long and crooked river. One of its sources is S. of *Fort-Wayne*; the stream from which is doubtless the *Wabash*, near which the agricultural examples have been set, as related in the account. The *Ohio* receives the water of the *Wabash*, not far from the 88th degree of W. longitude.

The *Eel-River* appears to be one of the streams which run into the *Wabash*. It seems to rise in the neighbourhood of *Fort Wayne*.

The *Miami* nation, is no doubt connected

with the river, or rivers of that name. The place of the *Wyandots* is given in the account. The *Shawanees* and *Delawares* are marked in one map as occupying the neighbourhood of the Ohio. The *Weas* are mentioned in the account as connected with Eel-River.

Fort-Wayne in a strait line seems not less than 350 miles from Baltimore; but probably a great deal more by any practicable road.

Humanity may venture to rejoice at these attempts. Though, as was observed in the former account, not on a grand scale, they are attended with considerable expence; and a labour, not easily appreciated by the inhabitants of highly cultivated and civilized countries! But, to adopt a metaphor from the work, they are attempts to cultivate the large, and inexhaustible field of Christian benevolence: for no less is every extension of brotherly kindness to our fellow-men, which springs from Christian principles.

THE Editor regrets that, in the letter from the American General, printed at the close of the Account from Pennsylvania, a few lines were suffered to remain, which convey a censure on some former American missionaries. It may not have been perfectly easy for a person in a very different walk of life to feel exactly the difficulties of their situation. Whoever duly weighs the state of the Indians, may account for their want of success without thinking them much to blame. At any rate the Editor is disposed to call it an oversight, that in a work intended to show the successful diligence of one set of men, there should have slipped in a needless censure of another.

*Extract from the Minutes of the Yearly Meeting  
held in Baltimore, 10th Mo. 1805.*

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A Report from our Committee on Indian concerns was produced, which being read and considered, much satisfaction with their proceedings was expressed: inasmuch as it very evidently appears that considerable benefits to our Red Brethren have already resulted, since the care of the Yearly Meeting towards them. The Committee were encouraged to continue such exertions, in the prosecution of this important concern, as may be in their power to extend: they were also left at liberty to have printed, for the more general information of Friends, as many copies of their report, connected with a narrative of their previous proceedings, as they apprehend may be usefully distributed amongst our members.

A BRIEF ACCOUNT  
OF THE  
PROCEEDINGS OF THE COMMITTEE,  
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YEARLY MEETING OF FRIENDS  
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*For Promoting the Improvement and Civilization  
of the Indian Natives.*

---

A weighty concern having been opened in the year 1795 in our Yearly Meeting, respecting the difficulties and distresses to which the Indian natives of this land were subject, it obtained the serious attention of Friends; and many observations were made, relative to the kindness of their ancestors to ours in the early settlement of this country; exciting a deep consideration and enquiry, whether, under the influence of that exalted benevolence and good

will to men, which our holy profession inculcates, there was not something for *us*, as a Society, to do for *them*; towards promoting their religious instruction, and knowledge of agriculture, and useful mechanic arts.

A solemnity prevailing, the sentiments of many were expressed, evidencing a near sympathy with them. The meeting therefore united in recommending to our Quarterly and Monthly Meetings, to open subscriptions amongst our members for their relief; and appointed a committee, to pay such attention to the interesting concern, as they might be enabled to render.

The committee, after having fully considered the subject of their appointment, concluded, as the most effectual way of obtaining correct information of the situation and disposition of the Indians, to appoint a deputation from amongst themselves, to visit the *Shawanees*, *Delawares*, *Wyandots*, or such other nations, north-west of the river Ohio, as they might find practicable. The friends who were nominated to this service, having first obtained the approbation of Government, proceeded in the summer of 1796, as far as the forks of the Muskingum river, at which place, they had been informed that a considerable number of Indians were collected; but upon their arrival there, they found that all the chiefs, and most of the hunters, had dispersed. And, it not appearing practicable to convene them in a suitable manner for a conference at

that time, they returned without accomplishing the object of their visit. They however saw divers hunters and others, who appeared to be well disposed to receive the instruction and assistance, with which Friends proposed to furnish them.

The committee being still deficient in the information necessary to enable them to proceed with safety, in so important an undertaking, one of their number offered, in the fall of this year, to undertake a visit to the Indians, for the purpose of obtaining a more satisfactory knowledge respecting them; and his proposal being approved, he was encouraged to proceed as soon as might be practicable. Accordingly, in the spring of 1797, he, with two others of the committee, who became concerned to unite with him, made them a visit; in the course of which, having passed by a number of their hunting camps, and several of their towns, they had large opportunity of discovering their situation. Often exposed to the inclemency of the seasons, with a very precarious, and often a very scanty supply of food and clothing, they suffered all the miseries of extreme poverty; in a country, which, from its great fertility, would with but little cultivation, abundantly supply them with all the necessaries of life.

These friends had an opportunity with some of the chiefs and hunters of the *Wyandot*, and *Delaware* nations, in which they informed them

of the concern of Friends relative to them; and endeavoured to impress on their minds, the advantages they would derive, from permitting a knowledge of agriculture, and some of the most useful mechanic arts, to be introduced amongst their people. The Indians appeared to give close attention to the communication, and promised to lay the matter before their grand council, and inform us of their conclusion upon the subject.

No way opened during the year 1798, to proceed in carrying the concern of the Yearly Meeting into effect; except that the committee furnished a few implements of husbandry, and other assistance, to some Indian families, which were situated upon the branches of the Tuskarawas river.

In the Second Month, 1799, the committee received a speech, and a belt of Wampum, from Tarhie, the principal chief of the *Wyandot* nation, delivered at Detroit, in the Ninth Month preceding; of which the following is an extract:

“ Brethren Quakers,

“ You remember that we once met at a certain place. When we had there met, a great many good things were said, and much friendship was professed between us.

“ Brothers,

“ You told us at that time that you not only took us by the *hand*, but that you held us fast by the *arm*: that you then formed a chain of

friendship. You said, that it was not a chain of iron; but that it was a chain of precious metal, a chain of silver, that would never get rusty; and that this chain, would bind us in brotherly affection for ever.

“ Brethren, listen :

“ We have often heard that you were a good and a faithful people, ever ready to do justice, and good to all men, without distinction of colour; therefore we love you the more sincerely, because of the goodness of your hearts, which has been talked of amongst our nations, long since.

“ Brethren, listen :

“ You have informed us, that you intend to visit us; yes, that, even in our tents and cabins, you will take us by the hand. You, brethren, cannot admit a doubt that we should be very happy to see you.

“ Brethren, listen :

“ It is but proper to inform you at this time, that when you do come forward to see us, you will, no doubt, pass by my place of residence at Sandusky. I will then take you, not only by the hand, but by the arm, and will conduct you safely to the *grand council-fire* of our great *Sasteretsey*; where all good things are transacted, and where nothing bad is permitted to appear. When in the grand council of our *Sasteretsey*, we will then sit down together, in peace and friendship, as brethren are accus-

comed to do, after a long absence; and remind each other, and talk of those things that were done between our *Good Grand-Fathers*, when they first met upon our lands, upon this great island.

“ Brethren,

“ May the Great Spirit, the master of light and life, so dispose the hearts and minds of all our nations and people, that the calamities of war may never more be felt, or known by any of them; that our roads and paths may never more be stained with the blood of our young warriors; and that our helpless women and children may live in peace and happiness.”

After a consideration of the foregoing communication, from the *Wyandot* Nation of Indians, the committee concluded to appoint a few friends to make them a visit, agreeably to their request. These were directed to cultivate a friendly correspondence with them, and afford them such assistance as they might be enabled to render. They accordingly proceeded in the visit, with an intention of being at their General Council; and after passing through several of their towns, arrived on the Third of the Sixth Month at Upper Sandusky, the principal village of the *Wyandots*, where they were received in a friendly manner, by Tarhie (the Crane), and others of that nation.

Upon conferring with these Indians, it was found, that a mistake had been made in the translation of the speech, which they had sent to friends, respecting the time of opening their great Council, to which Friends had been invited: who were now informed, that it began annually at the full moon, in the Sixth Month. Finding it would be difficult to procure food for themselves and horses there, until that time, the committee concluded it was best, under their present circumstances, to propose to Tarhie, a conference with him and the other chiefs, who were then at, and in the neighbourhood of, Sandusky: which was accordingly agreed to; and at the time appointed, they met him and several other chiefs, together with a number of their hunters, at his own house; when they had a full opportunity with them on the subject of their visit.

Their communication appeared to be received with great satisfaction by the Indians; who in their answer, delivered on some strings of Wampum, expressed the gratitude they felt, for the care and friendship which their beloved brethren, the Quakers, had always manifested for the Indians; and promised, as soon as the grand Council met, that they would communicate fully to it, the concern which our Society felt for their improvement, and inform us by a written speech of their conclusion thereon.

Whilst these friends were at Sandusky and other villages, their minds were often deeply affected, under the sorrowful consideration of the baneful effects of spirituous liquor upon the Indians, at that time supplied with it, in almost every village, by Canadian traders residing amongst them: and they were confirmed in the opinion, that unless these traders could be restrained from furnishing them with this destructive article, in exchange for their skins and furs, they would not easily be persuaded to turn their minds towards agriculture and the useful arts.

Notwithstanding which discouragement, the great affection they have for our Society, manifested on all occasions whilst the committee were amongst them, induced a hope, that Friends would endeavour to keep under the weight of the concern; and be prepared to proceed in the benevolent work, whenever way might open for further service amongst them.

There was not any communication between the committee and the Indians during the year 1800. In the spring of 1801, they addressed a letter to them, which was forwarded to Sandusky; but the person to whose care it was directed, and who was requested to communicate it to their council in the Sixth Month, not being at home, it was returned to the committee.

In the Sixth Month, 1802, the Little Turtle, Five Medals, and several other principal chiefs, of the *Miami* and *Pottowattomi* nations of Indians, passed through Baltimore, on their way to visit the President of the United States; at which time the committee took the opportunity of holding a conference with them; in which the concern of Friends was fully opened; when they informed them, of the great discouragement Friends had met with, in carrying their views into effect, from the intemperate and destructive use of spirituous liquors amongst the Indians: which was found to be the greatest obstacle in the way of their profiting by the aid which Friends had been desirous of giving them.

This opened the way for a free communication, on the subject of the introduction of ardent spirits into their country; in which its baneful and pernicious effects were strongly pointed out. The Little Turtle, in reply, made a very pathetic and impressive speech upon this subject, from which the following is extracted.

“ Brothers and Friends,

“ When our forefathers first met on this island, your Red Brethren were very numerous. But since the introduction amongst us, of what you call spirituous liquors, and what we think may justly be called *Poison*, our numbers are

greatly diminished. It has destroyed a great part of your Red Brethren.

“ My Brothers and Friends,

“ We plainly perceive, that you see the very evil which destroys your Red Brethren. It is not an evil of our own making. We have not placed it amongst ourselves. It is an evil placed amongst us by the white people. We look to them to remove it out of our country. We tell them, Brethren, fetch us useful things ; bring goods that will clothe us, our women, and our children ; and not this evil liquor, that destroys our reason, that destroys our health, that destroys our lives. But all we can say on this subject, is of no service, nor gives relief to your Red Brethren.

“ My Brothers and Friends,

“ I rejoice to find that you agree in opinion with us, and express an anxiety to be, if possible, of service to us, in removing this great evil out of our country : an evil which has had so much room in it, and has destroyed so many of our lives, that it causes our young men to say, ‘ We had better be at war with the white people. This liquor, which they introduce into our country, is more to be feared than the gun and the tomahawk. There are more of us dead since the treaty of Greeneville, than we lost by the six years war before. It is all owing to the introduction of this liquor amongst us.’

“ Brothers,

“ When our young men have been out hunting, and are returning home loaded with skins and furs ; on their way, if it happens that they come where some of this whiskey is deposited, the white man who sells it, tells them to take a little drink. Some of them will say, No, I do not want it. They go on till they come to another house, where they find more of the same kind of drink. It is there offered again ; they refuse ; and again the third time ; but finally, the fourth or fifth time, one accepts of it, and takes a drink ; and getting one, he wants another ; and then a third, and fourth, till his senses have left him. After his reason comes back again to him ; when he gets up, and finds where he is, he asks for his peltry. The answer is, ‘ You have drunk them.’ ‘ Where is my gun ? ’ ‘ It is gone.’ ‘ Where is my blanket ? ’ ‘ It is gone. ‘ Where is my shirt ? ’ ‘ You have sold it for whiskey !! ’ Now, Brothers, figure to yourselves what condition this man must be in. He has a family at home ; a wife and children, who stand in need of the profits of his hunting. What must be *their* wants, when he himself is even without a shirt ! ”

These chiefs appeared to be much rejoiced at the assistance Friends proposed to render them ; and, in reply to that part of our communication, observed, “ That it was their anxious wish, to

engage in the culture of their lands; for although the game was not so scarce, but that they could get enough to eat; yet they were sensible that it was daily diminishing, and that the time was not far distant, when they should be compelled to take hold of such tools, as they saw in the hands of the white people."

The committee, on a weighty consideration of the subject, being from their former experience united in judgment, that no great progress could be made in the civilization of the Indians, while they were so abundantly supplied with distilled spirits, concluded to address Congress on the subject. Their memorial was favourably received, and a law passed, which in some measure provided a remedy for the evil.

As it now appeared to the committee, that the principal obstruction to the introduction of agriculture amongst the Indians was removed, they felt themselves encouraged to proceed in their undertaking; and accordingly provided a considerable number of implements of husbandry; such as ploughs, hoes, axes, &c. which were forwarded to Fort-Wayne, where they were immediately distributed, as a present from the Society of Friends, and thankfully received by the Indians.

A letter was received in the summer of 1803, from the agent for Indian affairs at Fort-Wayne, in which he says:

“ Since there have been no spirituous liquors in the Indian country, they appear very industrious, and are fond of raising stock.” He also expressed as his opinion, “ that the suppression of spirituous liquors in that country, is the most beneficial thing which has ever been done for them by the United States ; that there had not been one Indian killed in that neighbourhood for a year ; and that in no preceding year, since the treaty of Greeneville, had there been less than ten, and in some years, as many as thirty, killed.” The agent further added, “ that the Indians appeared to be very desirous of procuring for themselves the necessaries of life, *in our way* ; but say they do not know how to begin. Some of their old men say, ‘ The white people want for nothing. We wish them to shew us how to provide the many good things we see amongst them. If it is their wish to instruct us in their way of living, as they tell us it is, we wish them to make haste and do it, for we are old, and must die soon ; but we wish to see our women and children in that path, that will lead them to happiness, before we die.’ ”

At the same time a letter was received from the Little Turtle and Five Medals, in which they expressed a wish, that some of the committee would visit their country ; which being considered, the committee appointed a depu-

tation for that purpose; who were authorized to take one or more suitable persons with them, to reside amongst the Indians, for the purpose of teaching them agriculture, and other useful knowledge; as far as such an establishment should appear practicable.

In the Second Month, 1804, two of the deputation proceeded to Fort-Wayne, accompanied by Philip Dennis; who had offered his services to go with them, to remain with the Indians during the summer; for the purpose of instructing them in husbandry; taking with him two horses to be employed in ploughing, &c.

They arrived at Fort-Wayne the last day of the Third Month, and soon after convened several of the principal chiefs; in a council with whom, a future day was fixed upon for the committee to meet them, together with as many of their old men, their young men, *and their women and children*, as could be assembled. The attendance of the latter was particularly requested by our deputation; and these chiefs having previously requested, that whatever matter Friends might have to communicate to the Indians should be written, in order that they might lay it before the Grand Council, in the Sixth month following (to the attendance of which they very pressingly invited the committee), on the day appointed, the committee being met by a considerable number of the

natives, the following written address was read and interpreted to them.

“ Brothers and Friends,

“ When we were together, eight days ago, with the Little Turtle and the Five Medals, the letter was read to them which has just been read. That letter, you observe, says, that we were appointed by the people called Quakers of Baltimore, to visit you, and to take you by the hand on their behalf, desiring that you would receive any communications from us, as coming immediately from them.

“ Brothers,

“ After that letter was read, our hearts were filled with so much love for our Red Brethren, that, on looking over and considering the business upon which we had come, we felt a desire to see as many of you together as could be convened: and this day was then agreed upon, for us to meet you.

“ Brothers,

“ We believed, that the things we had to say, were of great importance to our Red Brethren; and therefore it was, that we requested to see you together; that you all might have an opportunity of hearing what we have to say.

“ Brothers,

“ Our hearts are filled with thankfulness to the Great Spirit, that he has brought us safely

to the country of our Red Brethren, and protected us through our journey. We also rejoice that he has given us this opportunity of seeing you, and of taking you by the hand.

“ Brothers,

“ It is now a little more than two years since your brothers of Baltimore had an opportunity of becoming acquainted with the Five Medals, the Little Turtle, Tuthinipee, and some other chiefs. They were glad of that opportunity of having a talk with them, and of enquiring after the situation of their Red Brethren.

“ Brothers,

“ We had for some time entertained apprehensions, that the many changes which were taking place in circumstances, must greatly change the situation of our Red Brethren; and that the time was fast approaching, in which it would be necessary for them to alter their mode of living.

“ Brothers,

“ After our talk with the chiefs whom we have just mentioned, we were fully convinced that the time was come, in which our Red Brethren ought to begin to cultivate their lands. That they ought to raise corn, and other grain, also horses, cows, sheep, hogs, and other animals. We then proposed to afford them some assistance. They appeared to be glad of the proposal, and informed us that many of their people were disposed to turn their attention to

the cultivation of the earth. They also expressed a desire to be assisted by their brothers of Baltimore.

“ Brothers,

“ Having been encouraged by the opportunity which we then had, we sent to the care of the agent for Indian affairs, some ploughs, harness for horses, axes, hoes, and other implements of husbandry; which were made for the use of our Red Brethren; and desired that they might be distributed amongst them, as tokens of our friendship.

“ Brothers,

“ We received last fall, through the hands of the agent for Indian affairs, a talk from the Little Turtle, the Five Medals, and others, informing us that they had received the implements of husbandry; and requesting that their brothers of Baltimore would send some of their people into the country of their Red Brethren; for the purpose of seeing their situation, and shewing them how to make use of the tools: saying, they did not know how to begin.

“ Brothers,

“ It is for these purposes, that we have now come; and we again repeat, that we rejoice we have this opportunity of seeing you, and of taking you by the hand.

“ Brothers,

“ In coming into the country of our Red Brethren, we have come with our *eyes open*.

And although we are affected with sorrow, in believing that many of the red people suffer much, for the want of food, and for the want of clothing; yet our hearts have been made glad, in seeing, that it has pleased the Great Spirit, to give you a rich and valuable country. Because we know, that it is *out of the earth*, that food and clothing come. We are sure, brothers, that, with but little labour and attention, you may raise much more corn, and other grain, than will be necessary for yourselves, your women, and children; and may also, with great ease, raise many more horses, cows, sheep, hogs, and other valuable animals, than will be necessary for your own use. We are also confident, that if you will pursue our method, in the cultivation of your land, you will live in much greater ease and plenty, and with much less fatigue and toil, than attend hunting for a subsistence.

“ Brothers,

“ We are fully convinced, that if you will adopt our mode of cultivating the earth, and of raising useful animals, you will find it to be a mode of living not only far more plentiful and much less fatiguing; but also much more *certain*, and which will expose your bodies less, to the inclemencies of the weather, than hunting. It will lead you, brothers, to have fixed homes. You will build comfortable dwelling-houses for yourselves, your women, and children, where

you may be sheltered from the rain, from the frost, and from the snow ; and where you may enjoy in plenty the rewards of your labours.

“ Brothers,

“ In laying these things before you, we have no other motive, than a desire of heart for the improvement, the benefit, and the welfare of our Red Brethren ; and therefore it is, that we speak with freedom ; and we hope that what we have to say, will *go in at one ear, and not come out at the other* ; but that it will be remembered by our Red Brethren. For we know, brothers, that we shall not be ashamed of what we say, when in time to come, you compare the things we are saying to you, with your experience in practising them.

“ Brothers,

“ We will here mention, that the time was, when the forefathers of your brothers, the white people, lived beyond the great water, in the same manner that our Red Brethren now live. The winters can yet be counted, when they went almost naked, when they procured their living by fishing, and by the bow and arrow in hunting ; and when they lived in houses no better than yours. They were encouraged by some who came from towards the sun-rising, and lived amongst them, to change their mode of living. They did change ; they cultivated the earth ; and we are sure the change was a happy one.

“ Brothers and Friends,

“ We are not ashamed to acknowledge, that the time was, when our forefathers rejoiced at finding a wild plum-tree, or at killing a little game, and that they wandered up and down, living on the uncertain supplies of fishing and hunting. But, brothers, for your encouragement, we now mention, that by turning their attention to the cultivation of the earth, instead of the plum-tree, they soon had orchards, of many kinds of good fruit; instead of the wild game, they soon had large numbers of cattle, horses, sheep, hogs, and of other valuable animals; and in many places, instead of their forests, they had large fields of corn and of other grain, as also of many other valuable productions of the earth.

“ Brothers,

“ We hope your *eyes will be open*, to see clearly the things which are best for you; and that you will desire to pursue them. We believe, brothers, that it is in the heart of your father, the President of the United States, to assist his Red children, in the cultivation of the earth; and to render them services, which will be greatly for their benefit and welfare. We hope that your exertions to change your present mode of living, will be so *plain* to him, that he will *see them*. This will encourage him to continue to aid you in your endeavours.

“ Brothers,

“ We have spoken plainly ; we desire to speak plain. We will now tell you, that we have not come merely to *talk* with you. We have come prepared to render you a little assistance. Our beloved brother, Philip Dennis, who is now present, has come along with us. His desire is to cultivate for you, a field of corn ; also to shew you how to raise some of the other productions of the earth. He knows how to use the plough, the hoe, the axe, and other implements of husbandry.

“ Brothers,

“ We will here ask you, Are you still desirous to be instructed by us, in the cultivation of your lands ? If you say, you are ; our brother, whom we have just mentioned, will continue with you, during the summer. We shall leave it to you, to shew him the spot where to begin to work.

“ Brothers,

“ He has left a farm ; he has left a wife, and five small children, who are very dear to him ; he has come from a sincere desire to be useful to our Red Brethren. His motives are pure ; he will ask no reward from you, for his services ; his greatest reward will be, in the satisfaction he will feel, in finding you inclined to take hold of the same tools which he takes hold of ; to receive from him instruction in the

cultivation of your lands, and to pursue the example he will set you.

“ Brothers,

“ We hope, you will make the situation of our brother as comfortable as circumstances will admit. We hope, also, that many of your young men will be willing to be taught by him, to use the plough, the hoe, and other implements of husbandry. For we are sure, brothers, that as you take hold of such tools, as are in the hands of the white people, you will find them to be to you, like having additional hands. You will also find, that by using them, they will enable you to do many things, which, without them, cannot be performed.

“ Brothers,

“ There is one thing more, which we wish to add. The white people, in order to get their land cultivated, find it necessary, that their young men should be employed in it, and not their women. Women are less than men. They are not as strong as men. They are not as able to endure fatigue and toil as men. It is the business of our women, to be employed in our houses, to keep them clean, to sew, knit, spin, and weave; to dress food for themselves and families; to make clothes for the men and the rest of their families, to keep the clothing of their families clean, and to take care of their children.

“ Brothers,

“ We desire not to mention too many things to you ; but we must add a little further. We are fully convinced, that if you will turn your attention to the cultivation of the earth, to raising the different kinds of grain, to erecting mills for grinding grain, to building comfortable dwelling-houses for your families, to raising useful animals ; amongst others, sheep, for the advantage of the wool, in making clothing ; and to raising flax and hemp, for your linen ; and if your young women learn to spin, and weave ; that your lives will be much easier, and happier, than at present ; and that your numbers will increase, and not continue to diminish. As we before observed, brothers, your land is good. It is far better than the land, the white people near the great water cultivate. We are persuaded, that your land will produce double the quantity of any kind of grain, or of flax, or hemp, with the same labour necessary near the great water.

“ Brothers and Friends,

“ We shall now end what we have to say, with informing you, that all the corn, and other productions of the earth, which Philip Dennis, may raise, we wish our Red Brethren to accept of, as a token of our friendship. And it is our desire that the chiefs of the *Potowatomi* and *Miami* nations, who are now present, added to our brothers, the Five Medals,

Tuthinipee, and Philip Dennis, make such a distribution thereof, as they may think proper."

The Indians observed great decorum, and gave close attention during the delivery of this address. They respectfully manifested their approbation of the sentiments it contained, by reiterated exclamations of applause, and the most evident demonstrations of satisfaction. In reply, the Little Turtle delivered a speech on behalf of the council, from which the following is extracted.

" Brothers and Friends,

" We rejoice, that the Great Spirit has appointed that we should meet this day; for we believe, this meeting will be of the utmost consequence to your Red Brethren.

" Brothers,

" The things you have said to us, require our greatest attention: it is really necessary, that we should deliberate upon them. In order to do so, we must beg you to leave the paper, upon which they are written, that we may communicate them to our chiefs, when they assemble in Grand Council.

" Brothers,

" You have been very particular in pointing out to us, the duties of our women; and you

have told us, that in adopting your mode of living, our numbers would increase, and not continue to diminish. In all this, I certainly agree with you, and I hope my brother chiefs will also agree with you.

“ Brothers,

“ Assure your people who sent you here, tell your old chiefs, that we are obliged to them, for their friendly offers to assist us, in changing our present mode of living. Tell them, it is a great work, that cannot be done immediately; but that we are that way disposed, and hope it will take place gradually.”

The committee remained several weeks amongst the Indians, during which time, they visited a number of their towns and villages, at all of which they were received in the most friendly and hospitable manner.

In the course of their journey, they passed by a settlement of the *Wyandots*, at Brown's Town, or the Rock. They found that the Indians at this place, had, since the visit made by Friends to their nation, in the year 1799, advanced considerably in agriculture: many of them having built comfortable houses, and acquired a considerable number of cattle, hogs, and other domestic animals. And they were informed from good authority, that the *Wyandots*,

residing at Sandusky, as well as the *Shawances*, on the Auglaize river, had also since that visit, turned their attention very much towards the cultivation of their lands. They had therefore the satisfaction to remark, that the communications from the committee to these nations; and the exertions which had been made, to turn their minds to agriculture; although we had not been in a situation to extend much assistance to them, had not been altogether unavailing.

They also visited the place fixed upon for the settlement of Philip Dennis, on the Wabash river, about forty miles south-west of Fort-Wayne; and found its situation to be very advantageous for farming; the soil appearing to be equal in fertility, to any land in the western country. To this place there are also two good mill-seats adjacent; one on the Wabash, which may be improved without injuring its navigation, and the other on a stream which falls into that river, about half a mile below.

Soon after their return home, a letter was received by the committee, from the Indian agent at Fort-Wayne, informing them that the Indians had held their council in the Sixth Month, agreeably to expectation; at which 874 of them attended; "when the written address of George Ellicott and Gerard T. Hopkins, (who

it appeared had been appointed to visit the Indians on behalf of the Society of Friends,) was produced, read, and interpreted to all the different nations present." In reply to which, divers of their chiefs expressed great satisfaction; and amongst others Toethteboxie, on behalf of the *Delawares*, said, "For many years before I came into the world, the white people have been offering to do for us, what is now mentioned; and it appears, that our *eyes were never opened*, until this time. **We** will now take hold of it, and receive it. I am an old man, and want to see it before I die. If I once see it, I shall die in peace, to think I have left my women and children in comfort."

On the return of the friend \*, who went out with the committee, and remained in the Indian country, during most of the year 1804, he reported that he spent the time agreeably with them; and was favoured to enjoy a good portion of health whilst there. He raised about 400 bushels of corn, besides a quantity of turnips, potatoes, cucumbers, water-melons, pumpkins, beans, parsnips, and other garden-vegetables; which he directed to be divided amongst the Indians on their return from their hunting camps; and left with the family of Indians, with whom he resided, upon the farm he had

\* P. Dennis, probably.

cultivated, 23 hogs and pigs, seven of which were in good order to kill, and he expected would weigh 1500 lb. These he engaged the agent to attend to the killing and salting of. They were small when brought to the farm in the spring, and had no other food than what they gathered in the woods.

With some assistance, which he obtained from Fort-Wayne, he cleared and enclosed under a substantial fence twenty acres of ground, and built a house, thirty-two feet long and seventeen feet wide, a story and a half high, with floors and partition.

He further reported that the Indians who remained with him, were very industrious, and attended to his directions. The young women wished to work in preparing the ground and attending the corn. From this he dissuaded them; and as some spinning wheels had just arrived at Fort-Wayne, which had been sent by Government, he encouraged them to go there, and learn to spin and knit, of a white woman who happened to be at that place. This they did, and soon learned both to spin and knit; *and he left them knitting yarn of their own spinning*, when he came away.

He also reported, that a considerable number of *Eel-River* and *Weas* Indians were about to settle near the place he cultivated; and that previously to his departure, he was with several

of their principal chiefs; who requested him to tell Friends, that they, and the Indians generally, were much obliged to them for the assistance they had given them; and hoped we would continue our friendship towards them, and that nothing might happen to discourage us.

All the Indians he was amongst, were very friendly; as was also the agent and other officers of the Government.

As it appeared that the Indians were very desirous of Friends continuing their care towards them; and sending a person to take the place of Philip Dennis. After weightily considering the subject, it was concluded to endeavour to procure a suitable friend for that purpose; but none offering to engage in the service, and the committee taking into consideration the low state of their funds, and the advanced season of the year; together with the dissatisfied and unsettled situation of the Indians at that time, on account of a sale of land made by some of the tribes to the United States\*; thought it might for the present season, be best to write to the agent, and request him, to procure for us, the most suitable character in his power; who, under his direction, should plough the land which Philip

\* The uneasiness, which this circumstance occasioned amongst the Indians, has since been entirely removed.

Dennis cultivated the last season, and plant it with corn: in the performance of which it was hoped he would be assisted by the Indians. We also observed, that after their corn was planted, we were willing to believe *they* would be able to manage it themselves. Should a second ploughing however be necessary, we directed this also to be done. This person was also desired to prepare for them a garden of the most useful vegetables, which *they* might afterwards easily manage.

The committe have since received his answer to this letter, in which he says, he will lose no time in complying with their request, and that he will at all times be ready to put the benevolent concern of Friends, towards the Indians, in execution. He also says, that at this time, a spirit of industry exists among the Indians generally; and that, as several of the tribes, had requested of Government, to have a part of their annuities expended in the employment of men, to split rails, and make fences for them, the *Delawares* had twenty-three thousand rails put up into fences, the last winter; and that forty thousand more would be made into fences for the *Miami* and *Eel-River* Indians, by the first of the Sixth Month. He adds, that ten families of the *Miami* have settled adjoining the place cultivated by Philip Dennis; and that four men were employed in making rails to

fence in forty acres for them ; also, that three persons more were at work for the *Eel-River* Indians, half a mile below Dennis's station ; that they had twenty-five acres cleared and ready for the plough, and he expected would have fifty or sixty acres fenced in by the first of the Sixth Month. He further adds, that he expects at least twenty-five families of Indians will remove to reside at that place the present season, and he is confident the settlement will increase very fast. The Indian who worked during the last season with Philip Dennis was about building himself a comfortable house, had cleared two acres more of ground, and was ploughing the field previously cleared by Philip Dennis. The hogs which were left there with him, had increased to one hundred in number.

The agent further says, that there would be one hundred acres of land under good fence, at the Little Turtle's Town (eighteen miles north of Dennis's station), by the first of the Sixth Month ; where they had also obtained a large number of hogs, and some cows ; and he doubts not, but that the Indians will soon see, that it is easier to *raise* food, than to procure it by hunting ; and adds, Friends may see, from the great progress they have made in civilization, since Philip Dennis was with them, that they only want good and suitable men to reside amongst them, and teach them how to work.

Notwithstanding there are several other nations, who appear desirous of the assistance and care of Friends; yet from the limited state of our funds, we have heretofore been under the necessity of confining our aid, principally, to the *Miami*, *Eel-River*, and *Weas* Indians.

It will be perceived, that during several years of the first labours of the committee, but little progress was made. This may be attributed, in a great measure, to the pernicious effects of ardent spirits amongst them. As soon as the introduction of this great evil into their country was restrained, there was an immediate improvement discoverable; and an almost universal disposition seemed to pervade them, to abandon their former habits of living, and turn to the cultivation of their lands. Their progress in civilization has, since then, been much more rapid, than the most sanguine could have expected; and on comparing the condition of these Indian tribes, at the time the last deputation from our committee visited them, with their present situation, we are of opinion, that there is great cause of encouragement for Friends to persevere in the benevolent work they have undertaken; and strong ground to hope, that our labours will, in the end, be crowned with the desired success.

When we reflect on the gradual, but continued decrease of these people, from the time the Europeans first visited this continent, until

the present; and the many whole tribes, of which not any trace now remains, except their *names*; there is every reason to believe, that should the Indians continue to pursue their former mode of life, in a few centuries more, many other whole nations of them will become entirely extinct.

Impressed with this melancholy consideration, it must be a prospect truly gladdening to the enlightened Christian mind, to survey the hastening of that day, when this part of the human family, weaned from savage habits, and allured by the superior advantages of civil life, shall exchange the tomahawk and scalping knife for the *plough* and the *hoe*; and instead of ranging the forests in seeming affinity to the wild beasts of the desert, shall peacefully and rationally enjoy the productions of the *fruitful field!*— Nor is this all. Added to the cultivation of the earth, the first step in the view of the committee, towards many other important *temporal* advantages, to be derived to this people from civil life; may not the promotion of this concern, which has thus far evidently prospered, *prepare for*, and prove *the means* under the DIVINE BLESSING, through which, may finally spread and prevail amongst these, our fellow-men, that LIGHT and KNOWLEDGE, which so eminently distinguish the true CHRISTIAN?

Baltimore, Eleventh Month, 1805.

## POSTSCRIPT.

SINCE this narrative was prepared for publication, a letter has been received from the agent at Fort-Wayne, dated the 5th of the Tenth Month, 1805, in which he says,

“ Agreeably to the directions of the committee, I have employed a man to assist the Indians in cultivating the field on the Wabash, which was cleared and cultivated by Philip Dennis last year. The Indians with this man’s assistance have raised, it is supposed, at least six hundred bushels of good corn from this one field, exclusive of what they have raised from ground of their own clearing.

“ Many of the oldest of the *Eel River* and *Weas* Indians have removed and settled at that place, where they will be followed by the younger branches of their tribes in the ensuing spring.”

He adds, “ Believing as I do, that the Society of Friends are desirous of ameliorating the situation of their Red Brethren in this country, I will take the liberty to observe, that the pre-

sent is a very favourable time, to put in execution their benevolent views, towards the distressed natives of this land; and that much good may be done on the Wabash, by sending one or two suitable men to reside amongst the Indians, and teach them how to raise stock, and cultivate the earth. Witness what Philip Dennis effected amongst them the last year. At a station where he had every thing to begin, there are now at least four hundred hogs and twenty cows; and the Indians at no village in this country live so comfortably, as those at that place. If this spirit of industry is kept alive for a few years, it will certainly have a powerful influence upon the minds of the Indians at many of the neighbouring villages. The Indians have lately concluded a treaty with the United States, which has settled all their jarring interests."

THE END.

